THE PULPITS.

Mr. Delaney on the Unity of the Catholic Church.

MR. SLOSS' FAREWELL

The Sympathetic Character of the Saviour.

FAITH AND ASPIRATION

Rev. Father Kearney on the Star of Bethlehem.

CHRIST AN EXAMPLAR FOR YOUTH.

LYRIC HALL

O. B. PROTHINGHAM ON PRAYER AND ASPIRATION The usual large congregation assembled in Lyric Hall yesterday morning. Mr. Frotningham read portions of the Hebrew Panlms and the Bible and an extract from the Persian Scripture. After his invocation and a hymn be said:-The week of prayer ends to-day. The week of prayer is an institution suggested and sustained by the Evangelical Alliance, an institution of now some years standing, the object of which is to join the thoughts and desires and aspirations of all Christendom in a concerted effort to draw down fresh supplies of the Hely Spirit upon the world. It is Christian institution. A company of atheists would never have thought of it, for they dis believe in a personal God. A society of theists would not have proposed it, for their expresses its thought and will in the laws of nature. A society of positivists in humanity as the source of all spiritual and moral power. A society of Spiritualists might perhaps fall in with such an institution through their fatte in the ministering of departed souls, but their philosophy would render it unlikely. The Catholics would not have proposed a week of prayer because, according to their theory, there is always a periect communication between Christendom and the Holy Ghost. The week of prayer, herefore, is not only a Christian institution but a Protestant institution, because Protestants be-lieve in the special interposition of the Holy

Shost and prayer as the means of securing it.

The subjects proposed for prayer merit some notice. Monday, the first day, was devoted to looking backward and forward-backward with gratitude, forward with expectation and hope. Tuesday their thoughts went abroad to national objects of prayer. After this the senti-ment draws back nearer to the heart, the objects of prayer were our children, our homes, our mothers, all teachers, all ministers. Then, again, the thought goes abroad to foreign lands and the object of prayer is the prevalence of spiritual liberty, the establish ment of peace among the nations of the world. After this the thought of the missionary work comes up and Christendom is called on to pray for the reclamation of those who have wandered into error. This done, prayer goes upward, and Christendom is called on to pray that the Church of Christ may be simpler, purer, stronger. And to-day the subject of preaching is peace among all the members of the Christian family. Now, rethe spirit is v "erent from the spirit which ago; the spirit of bigotry prevailed a fe. has almost dis.

; there is a little appearance of it ...e prayer that "Israel may be converted, but that is the only trace; the spirit is growing large, liberal, comprehensive. Note the objects for which prayer is offered—spiritual liberty, the define of superstition, peace among nations, the establishment of eternal relations of amity among different races—spiritual objects every cine. No prayers for power or national greatness; and mark the superior importance of all these objects of prayer. What are worth praying for it not such as these? But is it a good thing to pray for these? Suppose, as is not likely, that prayer could call down glits, would it be a thing to felicitate ourselves upon that glits were bestowed in answer to prayer? Would it be well? Suppose any great glit could be bestowed for the asking, that any great evil could be lended off by petition, would it be well? Oh, friends, no greater misfortune than that could belaif, because the character of manhalm, the e evarion or mankind, depends upon their earning the right to possess it. No greater mistortune could be laif than that men should trace: the spirit is growing large, liberal,

well? Oh, friends, no greater misiortune than that could belail, because the character of mankind, the e evation of mankind, depends upon their earning the right to possess it. No greater misiortune could belail than that men should believe literally in prayer, no greater demoralization of mankind than that peopie should act on a pelier in prayer. Suppose that one of the hospitals that are given out as maintained by prayer was maintained by prayer alone, what would be the result? The springs of pity would dry up, and we should have nothing but a series of petitions that benignity should come down to relieve a world too lazy to help itself. It may be a good thing to believe in a living God, in a helping, ever present God; but, exait the nobleness of that belief as you will, it is dearly purchased by the sense of the absence of man. Better a thousand thouse that man should believe in himself. It is not likely that the week of brayer will produce any remarkable effect. It is not likely that we will wake up to-morrow and find ourselves.

The old haggard world will go on and there will be no cessation of the roll and roar of the fron wheel of destiny that bears us on toward our goal. What will the believers in prayer say when the effect of the week of prayer lishs to produce what they prayed for? They will say, Oh, they did not pray earnestly and faithfully. True, that is the reason; that will always be the reason. Sappose all the earnest believers in prayer would with sincere devotion crave as for their lite for these great gifts. A new sunlight would oreak on a sorrowing world, new airs begin to flow through the corrupt channels of State; the desire would bear its own satisfaction. In a word, aspiration alone, by its own laws, would give us all that prayer ever could. The question then is between aspiration. There is but one point of speculative difference, and that is, whereas prayer assumes a personal being, an innividual with ears—to hear and heart to feel, aspiration does not. The man who prays, prays to somet

difference between prayer and aspiration, all difference ceases, both look up, both yearn, only one asks nor girts, the other seeks an attainment.

This difference being made clear, see what an immense advantage aspiration has over prayer. Prayer always tends to become mechanical: we have forms of petitions instead of petitions, and devout men speak of prayer in the language of mechanism. One orthordox divine compares prayer with the pulling of a string which rings a bell in heaven. Another says that existence is a clock, and praying is winding up the clock. Another compares Corlist to a treasure, who has full authority to pay all notes presented. Prayer is a note indorsed by Christ and paid by the infinite God. This is the language of divine men. Aspiration, on the other hand, is vital; it cannot be anything else. It implies thought, feeling and emotion. It implies a person depend on other nowers. Every human being petitions as a suppliant. The spirit of prayer is a spirit of submission, of loneliness, of prostration, running sometimes into sell-abasement. We empty ourselves that God may make us all. The position of prayer is on the knees; the position of aspiration is erect. Prayer sends a man into the closet; aspiration sends him out of doors. Aspiration makes great account of the possionities of a person. You see the enormous difference, prayer abases, aspiration impres. Another distinction—prayer is not answered; in the Herature of prayer is mainly make up by trying to explain why prayer is not answered; make them so stringent that not one person in a million can fulfil them.

On the other hand, aspiration is always satisfied. Aspiration never lails of getting answered. He who aspires down the conditions for successful prayer, make them so stringent that not one person in a million can fulfil them.

On the other hand, aspiration is always satisfied. Aspiration have appres is not aspire

clessing, and an increase in the spirit of aspiration will be sent as prayer diminishes. Prayer, in fact—not in theory—injures aspiration, and it is on aspiration that human nature lives. In our times there is a great complaint about the decrease of prayer, and this we are told is a great calamity, that it takes awas the realist of a spirit world. We are told that this is a material age, and it is. There has never oeen so material age, and it is. There has never oeen so material age as ours. For the first time we are able to do it, and the consequence is that all at once, as by universal consent, we are taking hold of the material problems and trying to suive them. Ours is a material age. Thank God it is. This is an age of aspiration, and see how the aspiration fulful steel in the characters of men, how much more intelligent they are, how much wider and closer in sympathy, go where you will, and see how the people who are striving to build up their external stains are at the same time building op their characters. And now, it aspiration after these material and external things can so satisfy itself, what may we not anticipate when the same nower, having exerted all needful power over the external things, can so satisfy itself, what may we eried all needful power over the external things,

And now, it aspiration after these material and external things can so satisfy itself, what may we not anticipate when the same nower, having exercic all needful power over the external things, turns itself on intellectual things, when comort shall be secured, and there is nothing more to be done. Then one by one men will turn their thoughts toward intelligence, truth and justice and general joy. I say that the very materialism of our age is a proof that the age is spiritual. Some say, yes, but you are failing under the bondage of nature. That is the cia belief. Nature was considered a cold, hieless thing. They spore of DEAD NATURE.

Dead nature! Nature to us is life. Nature liberates. It is from nature that we get the great lesson of aspiration. It is nature that takes aspiration and encourages it. We now look at nature as we are able to by the light of knowledge. We see that she existed through millionad of years. Here has been a couscless aspiration. Go back to the very teginning and the very unist that encompassed the earth inclosed all the possibilities of the beautini world we see, this at last we have aspiring humanity, and never was a time when aspiration was so deep, so carneet, so universal as it is now in this society of ours, that is called so material, so coarse, so crude.

Aspiration must be cultivated. It is not a thing to be decuted, but to be quelyty assumed, and where we will, by an earnest and simple desire, we may list ourselves up, having something a great deal better than an answer to prayer—have humanity ocstowed upon us and sealed within us.

CHURCH OF ST. FRANCIS DE SALES. UNITY OF THE CATHOLIC CHURCH-SERMON BY

REV. T. P. DELANEY. Rev. Thomas F. Delaney, of the Order of Pathers of Mercy, yesterday preached a most eloquent and impressive sermon in S. Francis de Sales' church, Broadway, Brooklyn. On the Sunday previous it had been announced that this talented young pulpit orator would deliver a discourse on the unity of the Church. This announcement filed the church vesterday with an attentive audience. Among those present were a number of Protestants, who have become impressed with the eloquence and learning of this young missionary. On the conclusion of the respet of the day the reverend father ascended the altar and, announcon the conclusion of the gospel of the day tag reverend father ascended the altar and, announcing his text said:—"Go, teach all nations, baptizing them in the name of the Father and Son and Holy Ghost; and behold I am with you until the end of time." How striking the great soluctude that Jesus Christ and for His Charch appears to us. So great was His desire to give all power to it, that He assembled his apostles to getter and said to them, "All power is given to me in heaven and on earth; go therefore, teach all nations; for behold, I am with you." He promised to direct them in their teachings, to sustain them against all obstacles which they might encounter or which might dismay them. Thus chounce, and tell them, in the world and its chemies, and tell them, in the world and its chemies, and tell them, in the world of the prophet, "Ye can combine together for its overthrow, but it will avail not, for I am with you." This is the guarantee we have had for the Church's protection in the past; this is the guarantee we have for the future. Still, if we scan more closely the cause of the great success of the Church. We will find this striking truth existing in the Courch—te unity. This unity amazes the world. This unity proves its divinity. After referring to the universality which exists in the Church in all its teachings, the reverend rather continued:—What the Church believes and teaches to-day see has

church in all its teachings, the reverend father continued:—What the Church believes and teaches to-day sue has

Believed and Taught Always, and will continue until the expiration of time, behold the continuation of pontiffs who have behold the continuation of pontiffs who have cocupied the chair of St. Feter! The changes of the world have not affected them. Dynastics have passed a way, empres have changed thrones have crumbled, but the chair of St. Feter remains. The hand of the miscreant has tried to destroy the Charch, altars have been toin down, cloisters invaded and the scaffold, gibbet and stake have been used to force the children of that Church to renounce her. Fersection, instead of weakening, has strengthened the Church, and from the agony of their sufferings the children of the church nave cried out, "Una fides, Unus Deus." There is only one faith, one God. The Church, like its founder, speaks to the scassual and corrupt or heart, to those whose soic enjoyment is the granification of their passions, and holds up be one them the banner of purity. The Church and the world have grown old. To-day we look upon Rome and behold in the midstoil is abominations and persecutions a venerable old man, whose vitality and strength of intellect astonishes mankind. His white looks are bleached by years of sanctify, sanctify which has unnerved the hand of his enemies and made them feel that there is truth in what he has deciated. The Church is

ONE, HOLY CATHOLIC AND APOSTOLIC.

After speaking of the ceremonies attending the services in the Church, which, he said, are the same, whether performed in the wigwam of the untutored Indian or in the cathedral, he concluded;—"Religion howadays inculcates one course for the enlightened and another for the unity of the granification of the ceremonies attending the services in the Church, which, he said, are the same, whether performed in the wigwam of the untutored Indian or in the cathedral, he concluded;—"Religion howadays inculcates one course for the enlightened and earth

ALL SOULS' CHURCH.

DR BELLOWS ON THE DECEPTIONS OF LIPE Dr. Bellows preached yesterday morning from months past, as in the days when God preserved me; when his candle shined upon my head, and when by his light I walked through darkness; as I was in the days of my youth, when the secret of God was upon my tabernacle." The reverend gentleman said :- The sighing for

days that are past or for younger days is not confined to Job. Youth walks in hope and exuberant happiness. But this passes with the experience of lile's duties and cares. There is a gradually saddening influence as we walk on in life. Every year after adolescence is passed darkens. Young women, men of twenty-five, look back on the pass ing of the last seven years and think how good was the world to them then, and they have nothing left apparently but dissipated dreams and exing left apparently but dissipated dreams and exploded hopes, and before them a dead future. Perhaps the first moment of anticipation is the greatest of one's life. For we have in youth such a halo of happiness about us that we believe the world to be a biessed one and everything in it good and noble. We have not experienced as yet the first cold blast of disappointment. So the Prodigal thought when he left is first that it is a suppointment. So the Prodigal thought when he left has first early one of the world. At this age there is an unbounded confidence in God's providence, but in mature age the past and not the future strikes us as the beautiful day. When we had a ready trust in all that was in the world and when all was bright the whole length of the horizon everything was a great expectation. As age cames on his tends more and more to drudgery. We at least expected to find a world of neibtul people, who were willing to nelp us along; but instead we find malicious and wicked people, and we think we can never fall into their ways. We find human nature unmistakably bad and with an appearance of good will, and we yield to the usual run and gradually fall into the ways of other men, and we find at last we are little better than the people we once mativeled at. It seems that the Creator should not have made our prospects so blank and our hopes so much better than the reality. God's meaning and purpose is that we should have tness disappointments and know how to overcome them. We cherish hopes which, if granted, would deteat the plan of an all-wise Providence. If we mad all that we wanted it would not subserve Hispians. Life its a rugged path which we must chimb up, and God will not be with us in shirking the trials of line. We are all like children, and we don't want to go to school. God promises us the trans of ine. We are all like children, and we don't want to go to school. God promises us the trans of ine. We are all like children, and we don't want to go to school. God promises us there we want them. We ar ded hopes, and before them a dead future ture happiness, but we are no more satisfied than the child who is told he can have what he wants a year nence. But you cannot have the desires of your heart in the very shape and at the very time you want them. We are dreaduling disappointed, and it is only experience which gives the ability to bear uncomplainted what before we considered calamities. So far as I have observed the happiness of life does not depend upon success or insuccess. Life is not what we would wish it to be. It is not what you excussably may think it to be. We cannot forget the day when we first left the domestic freade to go to boarding school and when we were put in with a lot of other boys we had never seen before and were known, not by a name, but by a number; and after, at college, when placed among cold, unlovable companions, among suspiction and competition, and it is only when success has growned the efforts that one begins to enjoy and to hope again. The temptations and the victory are the sentiments which show us the priest and the king in our natures—that power that can glid the hardsome duties. Here it is that the critical period is strongest. How lew see at a glance this king in their natures when he unveils his solemn lace and shows his grave credentials. It is conscience, which sits in a household of its own and issues its decrees. When we acknowledge heartily this direction of a higher thing, we then not what they seem. Pleasure, power, success, do not bring happiness. There is something more that we crave for. It is our immortal knowledge

and sign of giory, a thing which makes other necessities and laws shrink back. They may all be satisfied, but if this inner thing remain, then does blessedness come. This is the moving impulse. This aione is the golden lyre, and sge closes up many eyes before the reflection of this thing comes. If you are sick and you do nothing it aggravates your case. If you are morally sick and take not heed of God's warning you are on the downward path. Let us pay our debts to our Aimighty Creditor. He asks only heartiness and willingness—that is all.

FIRST BAPTIST CHURCH. DR. ANDERSON ON CHRIST THE EXEMPLAR OF

TOUTH. At the First Baptist church, corner of Park ave nue and Thirty-ninth street, yesterday morning the pastor, Dr. T. D. Anderson, preached a sermon addressed particularly to the young, taking text from the Pirst Epistle of Paul to Timothy, Il., the happiness expressed in the New Year greeting he said the question would naturally suggest itse how such happiness might be made permanent disappointment prevented and contentment as desire to make you feel its dangers and realize its in youth but come to us day after day and year after year, giving us mighty power for evil or for good, and the more so as the life here cannot be severed from the life hereafter, and the character world. He proposed in his discourse to present to them the man Christ Jesus as the embodiment of the Christian character, which they must take as an exemplar and guide. I know that to the young the consideration of the abstract is less satisfactory than of the concrete, and so I present to you a loving example. ample, AN HISTORICAL CHARACTER.

tory than of the concrete, and so I present to you a loving example,

AN HISTORICAL CHARACTER.

He makes possible all the promises of God's love. The term 'man' indicates that he was born into this world. He is one whose blograchy has been written; a man having part in the affairs of the carth upon which you are to-day. He came without surrounding circumstances to make known te love of God to us. The speaker then advised his hearers to strip the question of everything abstract and only consider him who loved them, and how through thim they could break the nonds walen thad them to sin. Recerring to the difficulty which some experienced in regarding the man Christ Jesus as a real personal presence assured his sixciples, and He therefore tood them, "lam going away; but I will got leave you comfortless; I will send to you a comforter, and he shail ande with you always, the spirit of truth, which the world cannot receive." Now Jesus was never so near His disciples as when at Pediecost the sp. it came down and presented Him nail has character and lovellness to them. So you who say, "li could have been with the man Christ Jesus on earth I would then have been His disciple," can realize His presence and influence more clearly than I you and gazed into his ere upon the Sea of Galilee or in the vestionle of the Temple. You can better see Him and feel His nower in enabling you to resist tempration than you could had you been with thim in the wilderness of Judea, the will render you content in the performance of hie's duties, one other conception swells out this phrase and makes it so "ignificant, I want you to look at the man Christ Jesus as a sympathizing friend. You do not have to seek him through dibeuity. He voluntarily took upon Him the nature of man, and if the is kept out from the neart it will be through you alone. He understands all your experiences. He knows what sin is, and was tempted in all points just as we are, yet without sin. He closed by exhorting his hearers to throw wide open the door and hot bar it ag

THIRTEENTH STREET PRESBYTERIAN CHURCH.

SFRMON BY REV. DR. S. D. BURCHARD. Rev. S. D. Burchard, D. D., the pastor of the Thirteenth street Presbyterian church, delivered a sermon yesterday morning before a full congregation, choosing for his subject "A Sympathizing Saviour." The text was taken from Hebrews it., 10e-"For it became him for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings."

The preacher said :- "The view here given of Christ is eminently suited to the condition of the wants of man. In approaching Him we are not repulsed with sternness, for He is a merciful Redeemer and high priest in things pertaining to God. No man in the universe was more approachable than Jesus. He took upon Him our nature and bore our sorrow. He understands and appreciates the sufferings of humanity in all its phases, having been in person in the world. Looking first to His trials in the fiesh it may be said that as God He was immortal, infinite, therefore unchangeable. Neither hunge nor thirst could reach His eternal divinity; but by the mystery of the incarnation things which ere not admitted to His divinity were made palwere not admitted to his divinity were made pai-pable and maniest to his manhood. In the latter fie was tempted beyond the possibility of our en-durance or even of our conception. He was brought into the world as the prince of saints, and the powers of evil were brought to bear upon him. Who can conceive his trials and the tempta-tions to which He was exposed? A holy man has bitterness in his soul at the consciousness of being tempted, and as his soul grows it makes the sence of being tempted almost intol-His life were as nothing as compared with the aliarements of sin with which He was tempted. He suffered as never man suffered before. The Sadducees and Pharisees revited Him as well as His words, which they could not deny. They hunted Him as an impostor and as one only fit for persecution. He was all divine before, and all strength was in His arm; yet He had to take upon Him our shape and undergo the suferings of crucified humanity, in order that He might redeem our sins and take upon Himself all our transgressions. The text does not in ply that in the absence of suffering He would have no power to redeem our sins. He came in order to stand in the same condition as ourselves, and to understand by experience our temptations and our sufferings. Thus He was able to succor us and to say, "come unto me all ye that labor or are heavy laden that I may comfort ye." What be ther language ton this could assure the sin-burdened and the tempted of His sympathy and succor? This is the language of mercy—not mercy in the abstract, but dropping like dew from the lips of the divine Redeemer, who bore, according to Indisputable records, sufferings and temptations like our own. St. John says:—"If a man sin is it fail it fail "We have an advocate and appellant before the throne of God. He says, too, "I do not wins you to sin, but if you do, do not consider yourself helpiess, our pleas at once and apply for His love to be forgiven." The Scriptures clearly bring out the lact that Christ, having borne our nature and soffered our troubles, is peculiarly fitted to be our mediator. once and apply for His love to be forgiven." Take Scriptures clearly bring out the lact that Christ, having borne our nature and soffered our troubles, is peculiarly fitted to be our mediator and act as our advocate. He is the great High Priest to whom we must look for deliverance. He is a sympathetic Saviour, and we shall always find Christ's love open to us as a vision of love and celestial beauty."

ST. PATRICK'S CATHEDRAL. SERMON BY THE REV. PATHER KEARNEY-THE

STAR OF BETHLEHEM. The Rev. Father Kearney delivered the sermon at the high mass services at the Cathedral yester-

day. He took for his text the second chapter of St. Matthew, which tells of the three wise men who followed the star of Betniehem until they found the Saviour.

The reverend gentleman, in an eloquent and impassioned manner, referred to the traditions that had been in existence among the people of the East as to the appearance of a wonderful star. When it did appear, he said, everybody was lost in admiration. But only three persons went to see what it maniested. They had been looking for the coming of the star as a precursor of the coming of a Saviour. They followed it not knowing where it would lead them, but satisfied only that it would bring them to the Promised One. Their friends upbraided them for their foolas they called it, pointed out the dangers they would have to encounter, the strange and inimical would have to encounter, the strange and inimical people they would have to meet; but they could not be dissuaded from their purpose. So they started and hollowed the star until it disappeared. They went about seeking where the King had been born. At the palace they could learn nothing of him and when they went back to the city, the star reappeared and they followed it until it stopped over

reappeared and they followed it until it stopped over

THE STABLE IN BETHLEHEM.

Seeing the child they fell down and adored nim. A salutary lesson was to be derived from the carnesiness of purpose, the deep faith of these three men. They believed that by following the star recoulety they would in the end reach the place where their King was born who would indeed be their God. They were prompt in going, and on their journey they never lattered and no obstacle was too great to deter them from proceeding. When they went away on their journey the Jews stayed behind, contenting themselves with telling the three to return and tell them if they found that the star ready revealed the accomplishment of the great product. The lesson to us was a great one; it was this; that as the wise men were carness as should we be earnest in our sparce of Christ. We should, like them, go on our journey through like undeterred by any obstacle. Others might jeer and tell us that it was of no good for us to tool and struggle, that nothing would come of it, but we should go on. Unless

we were earnest in our deare to seek for the Saviour we would never find Him. He was waiting for us and decided that we should come to Him, but to wis His smiles and behold Him isce to face we had need of strength; courage to overcome the temprations which would be set our path. God was always at our call, and if we showed the right disposition He would give us the grace necessary to

necessary to

Save our souls.

If He saw in us an earnest desire to follow the Saviour, no matter who might oppose us, no matter how hard the journey might be, however, great the costacles, the temptations, we should find Him even at our side as it were, and with Him with us who could be against us: what would it avail if all the world with its myriad of evil spirits were against us? By earnestness of purpose and faith in God we would win heaven.

FOURTEENTH STREET PRESBYTE-RIAN CHURCH.

PAREWELL SERMON OF REV. ROBERT SLOSS Yesterday morning the pastor of the above church, at the corner of Fourteenth street and Second avenue, preached his farewell sermon to the congregation of which he has had the spiritual charge. The services were commenced by prayer, (Luke's Gospel, chapter xv.) was read in a very touching and descriptive manner. The text of the sermon was found in I. Timothy 1., 15. The preacher sail that everything confirmed the text, "Christ came into the world to save sin-Humanity has always seemed to priz-

text, "Christ came into the world to save sinners." Humanity has always seemed to prize highly practical wisdom, and especially when emoaimed in pithy sentences winch have lailen from the tips of wise men, truly
"Apples of gold in Figuress of Silver."
One thing man is certain o., God cannot lie. Sometimes this is proved to us in the winspers of Nature lee sell. In the voice of conscience, or in the evidences of this displeasure in the thouder or throws of the earth in mighty convolisions. All is logical law. But while a things in external nature and in the heart speak of a Saviour in the Bible, food utters the precious word in a spirit of prophecy and points to the Siviour of the world. The prophets pointed to Christ with such minute detail and certainty, and the samost seemed to stand

Isaiah, speaking with the clearness of prophetic vision, seemed to be present at the scene or the crucifixion, but everywhere, while foreseeing the trians and troubles of humanity, the prophets still pointed to ull innate diliverance through Jeeus Christ. The preacher then reviewed in a scholarly manner the spendid titum of the ancient Jeeus Christ. The preacher then reviewed in a scholarly manner the spendid titum of the ancient Jeeus Christ. The preacher then reviewed in as scholarly manner the spendid titum of the ancient Jeeus Christ. The preacher then reviewed in as scholarly manner the spendid titum of the ancient Jeeus Christ. The preacher then reviewed in a scholarly manner the spendid titum of the ancient Jeeus Christ, to redeem the world, went taither than the sacrifices of the high priests, and sacrificed Himselt to tut away sin from the world. Low as scepticism has wallowed in its "slong of despond" it has not destroyed the mannoud of the Prince and Saviour. Even those who deny His Golhead exait his manhood, and, after all the flaws scepticism has wallowed in its "slong of despond" it has not destroyed the manhood of the Prince and Saviour. Even those who deny His Golhead exait his manhood, and, after all the flaws s

BROOKLYN CHURCHES.

PLYMOUTH CHURCH.

SERMON BY MR. BEECHER ON PAITH AND RIGHTROUSNESS-A PLEA FOR THE NEW TES-TAMENT MODE OF PERFECTING MEN.

The temperature of the atmosphere, which was far below freezing point, had an appreciable effect yesterday upon the attendance at Pi; mouth church. In the morning the church was filled, every seat being occupied, but there was no crowding in the sisles or lobbies. Two children, cold as it was, were baptized, and among the strangers were Miss Anna Dickinson, the well known lecturer.

Mr. Beecher preached a very able sermon, with all his characteristic power, on the subject of "Faith and Righteousness." The text selected was St. Paul's Epistle to the Philippians, iii., 9-"And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of

God by mith." There are two expressions here, said Mr. Beecher, the interpretation of the meaning of which has filled the world with infinite pamphlets and lumbering books. I hope to give some aim, and at any rate! hope some happiness, to those minds that have been twitted with explanations of talth and works, and fatth and righteousness. It is now the concurrent belter of the Caurch, and the Roman Catholic Church, that faith is the gift that there is no such thing as salvation without faith. I suppose nearly all persons have a very vague impression that latth is a kind of solution of sait that God sprinkles into men, that stimulates them and makes them resemble God, making them equally bright with Him in beaven. That God is an indispensable quality, who comes down when men have got that faith in their breasts,

and that they are than salvole, are they are held that they are held to that that hely are they are held to that they are held they are held to the state of the other band, it is said that they are not held they are not as sound preached in his preaching is nothing but morality. If he preaches high doctrine, and, above all, justification by mich, he is a man who loves the biblo, is capable of high principles and hear got this view of failto over all—that fixes it.

Now, jou will all the they are they are they are account of his own experience. No man had more reason to have confidenced in his own personal conduct than Paul. Hear what he says:—"Circumcised the eight day," equal to our infant baptism; "of the stock of israel," got the right nation; "of the tribe of Benjamin," the very joy and pride of all that nation; as "Hebrew or the Hebrews," thoroughtored; "as touching the law (the ceremonial law) "a Pharisee," there was only one beyond that, and that was an Essence; "concerning seal, persecuting the Charley," it has the top, but the foundations of it all were gone. What "he had counted gain he counts as love for Christ." This is the glow of the apostic's spirit. If you notice, it is "inrough finith." Faith is itself an instrument. Suppose a man should speak of the eye in the cannot be one without it. It is the end sought, not the means by which you seek it. It is the disposition and the way for seek it. It is the given in the cannot be one without it. It is the end sought, not the means by which you seek it. It is the disposition and the way for seek it. It is the cannot be one without it. It is the end sought, not the means by which you seek it. It is the cannot be one without it. It is the end sought, not the means by which you seek it. It is the cannot be one without it. It is the end sought, not the means by which you seek it. It is the cannot b

ciuded by giving a number of illustrations of the mode of God in justifying man, and in expressing his confidence that these prophets and apostes would be in beaven, said, with great emphasis and significance, stepping to the front of the plat-form:—"I shall meet them there, I shall go there. You cannot put me in hell."

TALMAGE'S TABERNACLE.

WHOLESALE EXTRAVAGANCE IN THE TWO CITIES-A SCATHING REBURE TO WASTEFUL MEN AND

The extreme cold weather did not materially decrease the attendance at the Tabernacle yes-te-day forenoon, all the seats being occupied. Rev. T. De Witt Talmage preached, resuming the thread of his series of discourses on public iniqui-ties. His text was taken from Isalah, wherein the prophet threatens judgment for the price of the woman-4. c., "Moreover the Lord saith be-cause the daughters of Zion are haughty, and walk with stretched-torta necks and wanton eyes, walking and mincing as they go, and making a take away the bravery of their tinkling ornaments about their feet, and their cauls, and their round tiaras like the moon. The chains and the bracelets, and the mufflers, the bonnets, and the orns ments of the legs, and the head bands and the tablets, and the earrings, the rings and nose jeweis, the chaugeable suits of apparel, and the manties, and the wimples, and the crisping pins, the glasses and the fine linen, and the hoods and the veils."

prehended there was a giggle among the fair sex of the assemblage, who budged each other, much to the amusement of the sterner members of the congregation. The reverend gentleman, in beginning and discourse, and that it is through this window of the text that we look in upon the voluptions sees of our ancient city. The description, win a very little variation, if as appropriate to New York and Brooklyn as to Jerusalem and Iyre. One might think that Isaiah had be ore him the isshion plates and the head dresses and the jewel caskets and the dancing schools and the drawing room parties of the present day, and that he actually foreraw saratoga and By gatton and Long Brauch. We also see the mascuince extravagance and dissipation which all ages correspond exactly with the teminine. Woman may have a greater variety of apparel, but she hives a quieter life, and, therefore, may have the great varieties and luxuries of dress without impediment. Men would have just as much if they knew how without interiering with their worldly occupations. The rough jostings of life are infinical to a man's dragging a dress trail two yards in length or pending from his car a diamond cluster. In the time of the text as well as in all ages of the world congregation. The reverend gentleman, in be-

mond cluster. In the time of the text as well as an all ages of the world

THE TWO SEXES ARR ALIKE IN MORALITIES or in immoralities. While it may be well, according to parlor sentimentalities, that men defer to women and women defer to men, in the presence of God and in the hight of eternal responsibilities both sexes are alike. They are equal under the law of God; they ought to be equal under the law of God; they ought to be equal under the law of the land. The reverend speaker then graphically depicted the scene on the promenade in Jerusalem, where the vain glorious of the fair sex of 2,500 years ago were seen as described in the text, and asked, But where is that scene? Vanished. Where are those gay streets?

A VERMIN COVERED POPULATION PASS THROUGH THEM.

Where are the hands, and the necks, and the foreneads, and the shoulders, and the feet that

torenested, and the shoul-ters, and the seet that sported all that magnificence? Ashes, ashes, It is absolutely necessary that we draw a line between that which is the inwird use of beautiful source of so much crime, wretchedness and abomination in our day. That is singuiced to the seed of the

man that provide th not for his own and specially for his own bousehold, he is worsy than an infidel."

A statistician has estimated that there are in New York and Brooklyn 4,500 women who expend annually two trousand Dollars facel in Depress.

It is no rare thing when the wedding march sounds to see dragging through the hisles a bridal dress that has cost \$1,000 or \$1,500. Things have come to such a pass when we cry over sin we wipe the tears away with a \$150 pocket handkerchief. (Laughter.) There has been many a man who died solvent, but has been many a man who died solvent, but has been many a man who died solvent, but has been many a man who died solvent, but has been many a man be got under the ground. One would think that the debts most sacred would be the debts of the physician and the undertaker, since they are the two last contracted; and yet those two protessions are swindled more frequently than any other. In the agitation and the excitement the inends come, and they want extraordinary attention and they are not paid for, I understand he can reciaim the goods; but it a man departs this life and, through his friends, indeptedness is contracted that is not met, incre seems to be no reliet, for the patient has gone of with the doctor's phils and the undertaker's white slippers; and freenwood and Laurel Hill and Mount Auburn hold to-day thousands of such swindles.

The reverend gentleman concluded his discourse by an urgent appeal to the people to quit this waste, remember the powerty which was abroad and dispose of their means in such a way that at the last day they would be able not only to render an account as to the manner in which they made their money, but also now they spent it.

FIRE IN THIRTY-SECOND STREET.

At half-past six o'clock last evening a fire broke out in the main hallway of the brown stone dwelling No. 112 West Thirty-second street, occupied by Mr. Samuel Benton. It was caused by a defect in a heater in the adjoining house, by which the hot air was directed against the woodwork in the wall of Mr. Benton's house. The fire damaged the intrinter of Mr. Benton to the extent of \$300. The house is owned by Mr. Sinclair Smith, of Orange, N. J., whose loss is estimated at about \$500. INTERNAL REVENUE.

Nearly \$7,000,000 Collected During 1874 in the City of New York.

THE BANKING TAX.

Consumption of Whiskey, Lager, Tobacco and Cigars in the Metropolis.

During the year 1874 the number of internal revenue collection dis ricts in the city of New York was reduced from five to four. This result naturally flowed from the abolition of the in-come and numerous other imposts until the federal taxes are now almost confined to assessments on the manufacture and sale of tobacco, spirituous and fermented liquors and on banks and bankers. The tax on domestic whiskey remains at seventy cents per gallon, but there is a proposition before Congress to increase it to eighty cents; fermented liquors pay \$1 (less seven and a haif per cent) on each barrel of thirty-two gailons; and cigars, irrespective of quality, pay \$5 per 1,000. There are besides special taxes levted on rectifiers, \$50 per annum; retail liquor dealers, \$25; mait liquors, \$20; retail dealers in leaf tobacco, \$560, and on sales of over \$1,000, fifty cents for every dollar in excess; dealers in manu-\$10; and on brewers, \$50 and \$100, according to

INTERNAL REVENUE COLLECTED IN NEW YORK during the year 1874 was \$6,850,187 17; the largest amount coming from the Second district, embrac-It appears that the number of retail liquor stores is 10.049, including 1,123 in which lager beer alone is vended. The dealers in manufactured tobacco, chewing and smoking, cigars and snuff, reach 11.710; but as nearly all liquor stores keep the

is vended. The dealers in manufactured tobacco, chewing and smoking, cigars and snuff, reach 11,710; but as nearly all liquor stores keep the commonity, it would seem that those exclusively engaged to the business (cigar stores) cannot exceed 2,000. There are 281 rectifers in the city, 612 wholesale liquor dealers and 77 breweres.

REFALL LIQUOR DEALERS.

The Internal Revenue Bureau has recently issued instructions for a more rigid enforcement of the law in the cases of retail liquor dealers. When parties commence business they are required to have application for license before thirty days expire therewise a pensity of fity per cent is to added to the special tax of \$25. Retail dealers in malt liquors cannot sell spirituous liquors and the liquor cannot sell spirituous liquors cannot are all induor dealers, as such, sell five gallons only one person at any one time unless they pay a special tax as wholesale venders; nor can retail induor dealers, as such, sell five gallons of the retail induor dealers, as such, sell five gallons of the paying the special tax for this privilege.

This district takes in the First, Second and Fourth wards. Mr. Marshall R. Blake is the Collector. The bulk of the revenue is derived from taxes on banks and bankers, and on the tobacco interest. The total amount collected during the year ending December 31, 1874, was \$1,707,065 TL. This sum includes \$990,278 impost on tobacco interest. The total amount collected during the year ending December 31, 1874, was \$1,707,065 TL. This sum includes \$990,278 impost on tobacco interest. The total amount collected from brewers, which represents an equal number of barrels of beer manufactured in the four presents and equal true to the special taxes now imposed by law:—

Rectifiers, we retail inquor dealers, 1,088; wholesale inquor dealers, 331; wholesale dealers in malt liquors, 7; retail ealers in malt ilquors, 8; dealers in least tobacco, 265; dealers in maltiquors, 18; dealers in least tobacco, 255; dealers in manufacturer of tobacco in the sur

are produced. In the wards above in Shibbed. The collector is Mr. Morris Friedman and the total amount realized in the district doring the last year was \$1,915,540 53. The stamps were sold under the following heads:—Spirits, \$68,704 93; tobacco and cigars, \$1,722,887 15; fermented liquors, \$69,775 80; banks and bankers, \$48,385 21; miscellaneous, \$5.787 44. The ollowing are the number of dealers paying internal Revenue taxes in the district:—Rectifiers, 21; retail liquor dealers, 2,312; wholesale liquor dealers, 64; wholesale dealers in malt inquors, 2; retail dealers in malt liquors, 2; retail dealers in malt liquors, 2; retail dealers in manufactured tobacco, 3319; manufacturers of tobacco, 8; manufactures of cigars, 948; pediers of tobacco, 38; breweites, 26.

breweries, 26.
Notwithstanding the general depression in busi-

breweries, 26.

Notwithstanding the general depression in business throughout the country during the past twelve or eigateen motions, there does not seem to nave bren any failing off in the cigar manufacturing trade. New York supplies not alone the local consumption in cigars, but furnissies in large quantities the Western and Southern States.

POURTH DISTRICT.

On the 1st of April last the eighth and ninth collection districts in this city were consolidated, and now form the Fourth district. The new district comprises all of the territory above Fourteenth street to the Harlem fiver excepting the Sixteenth ward, Mr. Charles R. Coster is the collector. The manufacture of malt liquors is the great interest in the Fourth, the magnitude of which can be estimated by the fact that stamps were sold during the past year for 902,735 barreis (hirty-two gallons) of ale, porter and beer. The amount of revenue collected from all sources in the two districts consolidated and the new one formed from January 1 to December 31, 1874, was \$1,212,449 25, coming from breweries, 36; rectifiers, 24; retail liquor dealers, 2,912; wholesale liquor dealers, 52; retail dealers in malt liquors, 551; dealers in manufactured tobacco, 4,076; dealers in leaf tobacco, 18; banks and bankers, 16.

CUSTOM HOUSE.

Some of the weighers at the Custom House have been discharged-or, rather, put on hour work instead of receiving regular salaries-and this fact has given rise to considerable gossip. The simple facts are that the business of the Custom House has been so much decreased of late, owing to the dulness of general trade, that a great many extra weighers, formerly employed, were found to be unnecessary. As to removals, &c., there is not a loundation of truth for the sensational stories affect within the past few days.

Notwithstanding the stagnant condition of bustness during the past year it may be well to note the increase, wi hin forty years, of trade at the port of New York. According to an old report in the possession of Assistant Surveyor of the Port. Mr. Benedict, who has been in the Custom House for twenty-two years, it appears that in 1835, un-

for twenty-two years, it appears that in 1835, under Collector Swartwoot (who alterward defaulted), the imports amounted to ONLY FOURTEEN MILLIONS, while in 1874 it was in the neighborhood of \$140,000,000. The labor at the former period was performed by 184 inspectors, whio received for their services \$3 per day. In the service of the department were also sewinteen weighers, eleven gaugers, eleven measurers and four markers who each received about \$1,500 per annum.

In 1874 there were attached to the Custom House 260 inspectors, who receive \$4 per day inneteen weighers, who receive \$2,500 per annum, and nine gaugers, whose salaries are \$2,000 per annum. There are no markers and no measurers, as formerly, the latter service being performed by the weighers and the marking by the inspectors.

In 1835 there were less than 2,000 arrivals at this port and no steamers. In 1874 the number of vessels from loreign ports alone arriving in New York was 6,251, 1,055 of which were steamers which would average 2,500 tons burden. This does not lociude coasting vessels, while the merchandise returned and weighed by the United States weighers aggregates the enormous weight of

TWO MILLION TWO HUNDRED AND SEVENTY-SIX THOUSAND POUNDS

It is claimed by the officials that the department in this city is managed at a less cost to the goy-

CONTINUED ON NINTH PAGE.1